

A COMPANION for the
Candidates of Holy Orders.

O R, T H E
Great Importance
And Principal
D U T I E S
O F T H E
Priestly Office.

By the Right Reverend Father in GOD,
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Late Lord Bishop of S. Davids.

LONDON: Printed by Geo. James, for
RICHARD SMITH at Bishop Beveridge's Head in
Pater-Noster-Row. 1714.

Price 6 d.





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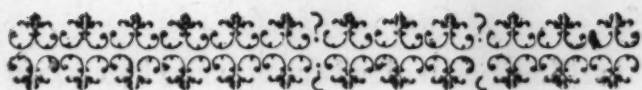
His Visitation Sermon.

His Charge to his Diocese.

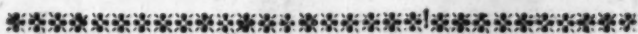
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A
VISITATION SERMON
Concerning the
Great Difficulty and Danger
OF THE
Priestly Office.



S. JAMES, Chap. iii. Ver. i.

*My Brethren, be not many Masters,
knowing that we shall receive the
greater Condemnation.*



THE *Text* may at first Sight appear to some to stand at a very wide Distance from the present *Occasion*. But I hope, by that time I have spent a little Pains in explaining it, I shall set the Text and Occasion at a perfect Agreement.

The Words therefore are by Interpreters diversly expounded. Among the rest, two Interpretations there are, which stand as the fairest Candidates for our Reception.

1. Some understand the *Masters* here in my Text, to be proud, malicious Censors, and Judges of other Mens Actions, and so expound the Text as a Prohibition of rash and uncharitable Judgment, and make it parallel to that of our Saviour, *Matth. vii. ver. 1. Judge not, that ye be not judged.* Be not rash and hasty in censuring or judging the Actions of others, or speaking evil of them, considering that by so doing, you will but procure a greater Judgment of God upon yourselves. The chief, if not the only Argument for this Interpretation, is the *Context* of the Apostle's Discourse, which in the following Verses is wholly spent against the Vices of the Tongue. But,

2. Others there are, who interpret the *Masters* in the Text, to be *Pastors* or *Teachers* in the Church of God; and accordingly understand the Words as a serious Caution against the rash Undertaking of the *Pastoral Office* or Function, as an Office attended with great Difficulty and Danger, a Task very hard to be discharg'd, and wherein whoever miscarries, makes himself thereby liable to a severer Judgment of Almighty God.

This latter Interpretation (with Submission I speak it) seems to me, almost beyond doubt, the genuine Sense of the Apostle. The Reasons are evident in the Text itself. For, 1. Unless we thus expound the Words, it will be hard to give a rational Account of this Word πολλοί, *many*, why it should be inserted. For if we understand those *Masters* the Apostle speaks of, to be rash Judges and Censurers of others,

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Others, 'tis most certain then, one such would be too many, and the Multiplicity of them would not be the only culpable thing. But on the other side, if we receive the latter Interpretation, the Account of the Word πολλοί is easily render'd, according to the Paraphrase of *Erasmus*, thus; (a) *let not Pastors or Teachers be too vulgar and cheap among you; let not every Man rush into so sacred an Office and Function.* And *Drusus's* Gloss on this very Word is remarkable: *Summa summarum; quò pauciores sunt Magistri, eò melius agitur cum populo. Nam ut medicorum olim Cariam, ita Doctorum & Magistrorum nunc multitudo perdit Rempublicam. Utinam vanus sim.* I need not English the Words to those whom they concern.

2. If we embrace any other Interpretation, we must of Necessity depart from the manifest Propriety of the Greek Word, which our Translators render *Masters*. The Word is διδασκαλοι, which whoso understands the first Elements of the Greek Tongue, knows to be derived from διδάσκω to teach, and so literally to signify Teachers. *Be not many Teachers.*

And so accordingly the *Syriack* renders it by a Word, which, the learned *Drusus* tells us, is parallel to the *Hebrew* מורים; which undoubtedly signifies *Doctors* or *Teachers*.

These Reasons are sufficient to justify our Interpretation, though I might add the Authority of the *Ancients*, who generally follow

(a) *Ne passim ambiatis esse Magistri.*

this Sense, as also the concurrent Judgment of our most learned modern Annotators, *Erasmus, Vatablus, Castellio, Estius, Drusius, Grotius*, with many others.

As for the Connexion of the Words, thus explain'd, with the following Discourse of the Apostle, I suppose this very easy Account may be given of it. The Moderation and Government of the Tongue, (on which *St. James*, in the Sequel of the Chapter, wholly insists) though it be a general Duty, (for there is no Man's Tongue so lawless as to be exempted from the Dominion of right Reason and Religion) yet it is a Duty wherein the *Pastor* or *Teacher* hath a peculiar Concern. The *Minister's* Tongue is a chief Tool and Instrument of his Profession, that which *ex Officio* he must often make use of: He lies under a Necessity of speaking much and often, and the Wise-Man tells us, *In the Multitude of Words there wanteth not Sin*, Prov. x. ver. 19. And certainly, there is scarce any Consideration more powerful, to deter a Man from undertaking the Office of a Teacher, than this; how extremely difficult and almost impossible it is, for a Man that speaks much and often, so to govern his Tongue, as to speak nothing that either is itself unfit, or in an unfit Time, or after an undue Manner; and yet how highly every Teacher is concern'd so to do.

So that 'tis a very easy Knot, to fasten my Text to the next Verse, thus: Let not every Man ambitiously affect the Office of a Teacher

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in the Church of God, considering that 'tis an Office of great Difficulty and Danger; *For in many things we offend all; if any Man offend not in Word, the same is a perfect Man, &c.* As if he had said, As there are many ways, whereby the best of us do offend, so there is no Way whereby we so easily fall into Sin, as by that slippery Member the Tongue; and there is no Man more exposed to this Danger of transgressing with the Tongue, than the Teacher, who makes so much and so frequent Use of it. So that the Teacher is τέλειος ἀνὴρ, *a rare and perfectly accomplish'd Man* indeed, that hath acquired the perfect Government of his Tongue. He that can do that, who fails not in that Piece of his Duty, may easily also bridle his whole Body, *i. e.* rightly manage himself in all the other Parts of his Pastoral Office. But this, as it is very necessary, so it is extremely difficult, and therefore *(b) be not many Teachers.*

To this it will not be amiss to add, what *Grotius* wisely observes, that the Admonition of the Apostle concerning the Vices of the Tongue, subjoin'd to the Caution in my Text, *(c) is chiefly directed against brawling and contentious Disputers*; such Teachers as abuse their Liberty of Speaking, unto loose Discourses, and take occasion from thence to vent their own Spleen and Passions. Men of intemperate Spirits, and virulent Tongues, Troublers

(b) Μὴ πολλοὶ διδάσκαλοι γίνεσθε.

(c) *Maximè directa est in rixosos disputatores.*

rather

rather than Teachers of the People, whose Tongues are indeed Cloven Tongues of Fire, but not such as the Apostles were endow'd with from above, as serving to burn, rather than to enlighten, to kindle the Flames of Faction, Strife and Contention, rather than those of Piety and Charity in the Church of God.

And indeed, the direful and tragical Effects, which the Apostle in this Chapter ascribes to the evil Tongue, as that *it is a Fire, a World of Iniquity, defiling the whole Body, (d) setting on Fire the Course of Nature, full of deadly Poison, &c.* are such as are not so easily producible by the Tongue of a private Man, as of a Teacher. (e) *Whose Discourse* (saith Erasmus) *spreads its Poison by so much the more generally and effectually, as the Authority of the Speaker is greater, and his Advantage also of speaking to many.*

Having removed this seeming Rub in the Context, I return again to the Text itself; wherein you may please to observe, 1. *A serious Disuasive from the rash Undertaking of the Pastoral Office; My Brethren, be not many Masters, or Teachers.* 2. *A solid Argument or Reason to enforce it, drawn from the Difficulty and the Danger thereof; knowing that we shall receive, &c.* μείζον κέϊμα, *a greater or severer Judgment, i. e.* God will require more of us that are Teachers, than of others; we shall not escape or be acquitted in the divine Judgment

(d) Φλογίζουσα τὸν τροχὸν τῆς γενήσεως.

(e) Cujus Sermo hoc latius ac periculosius spargit suum venenum, quod auctoritate dicentis commendetur.

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at so easy a rate as they. There is a Place in the excellent Book of *Wisdom*, that is exactly parallel to my Text, and gives great Light to it, *Chap. vi. ver. 5.* (f) *A sharp Judgment shall be to them that are in high Places.* Where the οἱ ὑπερέχοντες, those that are in high Places in the State, answer to the διδάσκαλοι in my Text; the Teachers in the Church: The κείσις ἀπότομος, the sharp, or the precise and severe Judgment, to the μᾶλλον κῆμα, the greater Judgment in the Text.

I shall not at all insist on the first Branch of the Division, the Dissuasive; as remembring that I am to preach, not an *Ordination*, but a *Visitation Sermon*; and to discourse not to Candidates of Holy Orders, but to such as are already engaged in that sacred Profession. I come therefore to the *Reason or Argument in the Text*, (as of very much Concernment to all that are in the Priestly Office) drawn from the great Difficulty and Danger thereof. To represent both which, as fully as my short Allowance of Time, and much shorter Scantling of Abilities will permit, shall be my present Business.

And first, as to the Difficulty of the Teacher's Office, it is a very great Difficulty fully to explain it. So many are the Branches of his Duty, that it were a tedious Labour to reckon them up; Lord! what a Task is it then to discharge them! I shall content myself therefore *rudi Minervâ*, briefly and only in ge-

(f) Κρίσις ἀπότομος ἐν τοῖς ὑπερέχουσι γίνεται.

neral to describe the chiefest Requisites that are necessary to constitute a complete Teacher in the Church of God; and even by that little which I shall say, I doubt not but it will appear, how very formidable, how tremendous an Undertaking that Function deserves to be accounted. The *Teacher's Office* then requires a *very large Knowledge*, a *great Prudence*, an *exemplary Holiness*. And surely much is required of him, of whom these things are required.

I. Then, the *First Requisite to the Office of a Teacher*, is a *very large Knowledge*. The very Name of his Office implies this; he is διδάσκαλος, a Teacher; and he that is such, must be, as the Apostle requires, 1 Tim. iii. ver. 2. (g) apt, or fit to reach. And this he cannot be, unless he be (h) well learned and instructed himself, and furnished with a plentiful Measure of Divine Knowledge. God himself, by the Prophet Malachi, Chap. ii. ver. 7. requires that the Priest's Lips יִשְׁמְרוּ דַעַר should keep or preserve Knowledge. Methinks the Expression is more emphatical than is ordinarily conceived. It seems to imply that the Priest should be a kind of Repository or Treasury of Knowledge, richly furnished with Knowledge himself, and able also abundantly to furnish and supply the Wants of those that shall at any time have Recourse to him for Instruction. And therefore it presently

(g) Διδασκτικὸς aptus, sive idoneus ad docendum.

(h) Διδαντὸς doctus.

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follows: *And they* (that is, the People) *shall seek the Law at his Mouth*. Yea, the Words import that the Priest should be a Treasury of Knowledge not to be exhausted.

He must have Knowledge not only to spend, but to keep; not like those that live *from Hand to Mouth*, or whose Stock of Knowledge is quickly spent in a few Sermons, but he must have something still reserved and laid up in Store. Methinks our Saviour doth excellently expound this Text, though it be by a Parable, *Matth. xiii. ver. 52. Every Scribe that is instructed in the Kingdom of Heaven, is like unto a Man that is an Householder, which bringeth forth out of his Treasure, Things new and old*. Where the *Γραμματὴς* or Scribe is the same among the Jews, with the *νομοδιδάσκαλος*, the Teacher or Expounder of the Law. And 'tis the usual Custom of our Saviour, as *Grotius* observes, (i) "by Names in use among the Jews, to express such Offices, as were to be in the Christian Church. The *Γραμματὴς* then, or Scribe, is the same with the *διδάσκαλος*, or Teacher, afterwards in the Church of Christ. This Scribe is said by our Saviour to be (k) *instructed into or for the Kingdom of Heaven, i. e. well prepared, provided, furnished for the Preaching of the Gospel*. And

(i) *Nominibus apud Judæos receptis significare munia, que futura erant in Ecclesia Christiana.*

(k) *Μαθητευθεὶς εἰς τὴν βασιλείαν τῶν οὐρανῶν.*

to shew that he is so, he is compared to the *Houſholder*, who for the Maintaining of his Family, and the Entertainment of his Guests all the Year long, is ſuppoſed to have an *ὀρθόκη*, or Repository for Proviſions, (called here his *θρεσφυεὺς*, *his Treasure*) and there to have laid in Proviſions *καὶ νέα καὶ παλαιά*, both new and old, i. e. a great Store and Abundance, Proviſions of all ſorts and kinds. As the Spouſe in the *Canticles* tells her Beloved, *Chap. vii. ver. 17. At our Gates are all manner of Fruits, both new and old, which I have laid up for thee.* This kind of Hoſpitality (however by the Iniquity of an ungrateful ſacrilegious Age he may be diſabled from exerciſing the other) is the indiſpenſable Duty of the Paſtor or Teacher. He muſt keep a Table well furniſhed with theſe heavenly Proviſions for all Comers.

The *Knowledge* of a *Teacher*, we ſhall eaſily grant, extends itſelf into a very large Compaſs, if we conſider what that Science is, that he is to teach; Theology, (1) *the Art of Arts*; and the *Science of Sciences*, as *Nazianzen* ſpeaks; the Queen and Miſtreſs of all other Diſciplines, to which they do all but *ancillare*, perform the Office of Handmaids, and yet in ſo doing they are of Uſe and Service to her.

And upon that account, the *Divine*, if he will be complete, muſt be *πανεπιτήμιων*, muſt have compaſſed the *ἐγκυκλοπαιδεία*, in the mo-

(1) Τέχνη τεχνῶν, καὶ ἐπιτήμη ἐπιτημῶν.

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den and more noble Signification of the Word ;
i. e. the whole Circle of Arts and Sciences.
And he that hath so done, *illi des nominis hujus honorem*, let him pass for a perfect *Divine*, he only is adequate to so ample a Title. But (God be thanked) this is only the heroic Perfection, not the necessary Qualification of a Teacher. A Man may very well content himself to sit in a much lower Form, and yet sit safely ; he may move in a far inferiour Orb, and yet give much Light, and communicate a benign and useful Influence to the Church of God. Let us view therefore the necessary Parts of *Theology* itself, wherein the Teacher cannot be ignorant or uninstructed, but to the very great Detriment of his Disciples, and his own greater Shame and Hazard. How ample a Field have we still before us ? Here is *Theology* positive, polemical, moral, casuistical, and all most necessary for the Teacher.

As for *positive Divinity*, or the Knowledge of those necessary speculative Truths, that are revealed in Scripture, a Man can no more be a *Divine*, that is unacquainted with this, than he can be a *Grammarian*, that understands not the very first *Elements* of *Grammar*. And yet of so abstruse, so sublime a Nature are even these Truths, that for a Man rightly to apprehend them, and clearly to explain them, especially to the Capacity of his duller Hearers, is no very easy matter.

Polemical or *controversial Divinity* is *Theologia armata*, or that Part of Divinity which instructs
and

and furnisheth a Man with necessary Weapons to defend the Truth against its Enemies. Now the good Shepherd's Office is not only to feed his Sheep, but to secure them from the Wolves ; or else his Care in feeding them serves only to make them the fatter and richer Prey. And therefore S. Paul, *Tit. i. ver. 9.* requires that the Teacher should be able, (m) both by sound Doctrine to exhort his Hearers, (n) as also to convince or refute Gainsayers or Opposers. *Hac non sunt tē τυχόντες*, (as Grotius well glosseth on the Text) every Man cannot do this, and yet every Teacher must. The Times wherein we live do much heighten the Necessity of this Study : For we may enforce this Duty on all Teachers, by the same melancholy Argument that St. Paul doth in the foremention'd Text. The Teacher (saith he) must be able to convince Gainsayers : Why so ? He gives the Reason, *ver. 10, 11.* There are many unruly and vain Teachers and Deceivers, &c. whose Mouths must be stoppt, who subvert whole Houses, teaching things which they ought not. These unruly and vain Teachers, these Deceivers were never certainly in a greater Number than now they are. These Mens Mouths must be stoppt, there is a Necessity for it ; for otherwise they will subvert whole Houses, yea and pervert whole Parishes. Not that we have any Hopes in this Age to stop the Mouths

(m) Καὶ παρακαλεῖν ἐν τῇ διδασκαλίᾳ τῇ ὑγιαίνουσῃ.
 (n) Καὶ τοὺς ἀντιλέγοντας ἐλέγχειν.

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of our Opposers, so as to make them cease speaking, (for bawl they will to Eternity ; they are, as the Apostle somewhere speaks, (o) *unreasonable Men*, that understand not, admit not of any Topicks ; no Argumentation, though never so convincing, will make them give back ;) but so at least, as that they shall be able to speak little to the purpose, so as to satisfy sober, humble, docible Persons, who have not passionately espous'd an Error, or, to speak in the Apostle's Phrase, *that are not given up to strong Delusions, to believe Lyes, that they may be damn'd*. In a word, our Fate in these Days is much like that of the Rebuilders of *Jerusalem* after the Captivity, that were necessitated *every one, with one of his Hands to work in the Building, with the other to hold a Weapon*, Nehem. iv. ver. 17. With one Hand we must build up our People in the Doctrine of Piety, with the other we must resist Heretical Opposers, who otherwise will demolish as fast as we build.

And to quicken us to this Part of our Study, methinks no Consideration can be more forcible than this ; to observe, where Ministers are defective therein, with what Triumph and Ostentation Deceivers carry Souls captive, to the Disgrace not only of the *Persons*, but also of the *Function* of the *Teachers*, yea and of *Truth* itself, which is wounded thus through their Sides, and bleeds through their Weakness and Folly.

(o) "Ανθρώποι ἀτοκοί.

B

But

But let us leave this *thorny Field of Controversial*, and step a little into the other more fruitful, of *Moral or Practical Divinity*. Of this one speaks most truly: (p) *The Knowledge of Controversies is made necessary by Hereticks, the Study of Piety by God himself. Theology is doubtless a Practical Science, nothing in it but what aims at this End. And therefore he that neglects this Practical Part of it, understands not the very Design of his own Profession. Without this a Man deserves no more to be accounted a Divine, than he a Physician that understands little or nothing of Therapeuticks.* 'Tis true, there are some (otherwise not unlearned Men) that despise this Part of *Theology*, as a vulgar, trivial, easy, obvious thing. But sure they very much disparage their own Judgment, who let the World understand that they are of this Mind: And the Event commonly shews how much they are mistaken. For bring these Doctors out of their *Academick Cells*, let them to preach in a *Country Congregation*, and they soon become the Objects of Laughter, or rather of Pity to the Wiser. To observe how they greedily snatch at every Occasion of engaging in a Controversy, and that perhaps such a one as was never before heard of by their Hearers, but a Controversy they had read in some of their Books, though long ago dead and buried; thus manfully encountering Ghosts and

(p) *Controversiarum scientiam necessariam fecerunt Hæretici, studium Fæctatis Deus ipse mandavit.*

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Shadows. How learnedly they will discuss the barren Subtleties of *Aquinas* or *Scotus*, which the poor Souls no more understand, than if they had read them a *Lecture* out of *Cornelius Agrippa's occult Philosophy*. How, when they come to *Practicals*, they are *velut in alium mundum translati*, as if they were enter'd into a new unknown World; so frigid, barren, and liveless are their Discourses on those Subjects. And may the same *Shame*, or a *Serious Repentance*, attend all the Contemners of this useful *Theology*!

Lastly, There is *Casuistical Divinity*, which I distinguish from *Moral* or *Practical*, as a more noble Species thereof, and which therefore deserves a distinct Consideration. For though all *Casuistical Divinity* be *Practical*, yet all *Practical Divinity* is not *Casuistical*; for the Design of *Casuistical Divinity* is to resolve only the dubious and difficult Cases that referr to Practice. How difficult this Study is, every Man that is not a very Stranger therein, will readily acknowledge. And the Necessity thereof is evident: For what more necessary for a Teacher, than to be able to resolve his People what their Duty is in difficult Cases? Teachers, no doubt, are purposely placed by God in these Cross-ways, as *Mercurial Statues*, not dead, but living speaking ones, directing the perplex Traveller towards the heavenly *Jerusalem*, and saying (as 'tis in the Prophet) *this is the Way, walk therein*. And the Lord by the Prophet *Malachi* tells us,

B 2

that

that the Priest should be such a one, as that the *People may seek the Law at his Mouth*. The Law, i. e. the Sense of the Law, or what that Duty is, which the Law obligeth them to in doubtful Cases. A very Oracle to be consulted by them on all Occasions. 'Tis true, the greatest Oracle may be sometimes silenc'd by a greater Difficulty: But an Oracle altogether dumb is certainly a very lamentable Contradiction.

I have all this while spoken nothing of the *holy Scriptures*, that deep and unsearchable Mine, from whence the *Divine* is to fetch all his Treasure. From hence he is to borrow the Principles of all *Theology*, Positive, Polemical, Moral, Casuistical; and therefore 'tis evident, that unless he be well-studied in these, he must needs be defective in all the rest. He must needs be a weak *Divine*, that is not (q) *mighty in the Scriptures*, as 'tis said of *Apollos*, *Acts xviii. ver. 24.* And, Lord, how many things are necessary to give a Man a right Understanding of these sacred Writings! I confess, we are fallen into a very confident Age, wherein to interpret Scripture is counted the most obvious and easy thing; and every Mechanick, that scarce understands common Sense, will venture on the Expounding of these mysterious Books. We have so childishly departed from the Error of the *Romish Church*, in asserting an inexplicable Obscurity

(q) Δυνατός ἐν γραφαῖς.

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of the Scriptures, even in things necessary, that for fear of this *Charybdis* we are swallow'd up in as dangerous a *Scylla*, to make the Scriptures even despicable and contemptible. For, (r) as *Nazianzen* truly saith, that which is thus easily understood, is generally with as much Ease slighted and contemned. But we know who they are, who (s) run from one bad Extreme to another. For 'tis certain, that rightly to understand the holy Scriptures is a very difficult thing, especially for us, who live at so great a Distance from those Times wherein they were written, and those Persons and Churches to whom they were directed. 'Tis no slender Measure of the Knowledge of *Antiquity*, *History*, *Philology*, that is requisite to qualify a Man for such an Undertaking. They know nothing of the holy Scriptures, that know not this. And therefore those unlearned and ignorant Men, that venture on the *Exposition* of Scripture, being perfect Strangers to these Parts of Learning, must of Necessity wrest them to their own and their Hearers Destruction.

I cannot omit to take notice here of that common *Axiom*, (t) *A good Textuary is a good Divine*; and to observe that it is most true, if rightly understood. If by a *Textuary*, we mean him who hath not only a *Concordance* of Scriptures in his Memory, but also a *Commentary* on

(r) Τὸ βᾶδως ληπτὸν ἅπαν ἐγκαταφρόνητον.

(s) *Dum vitant vitia in contraria currunt.*

(t) *Bonus Textualis, bonus Theologus.*

them in his Understanding ; who thinks it not enough to be ready in alledging the bare Words of Scripture, with the mention of Chapter and Verse where it is written, unless he know the Sense and Meaning of what he recites. The former every illiterate Sectary is able to do, who can quote Scriptures by Dozens and Scores, the Tythe whereof he understands not, and are little to his purpose. The latter is the proper Commendation of the *Divine*. Without this Grain of Salt, the *Aphorism*, but now mention'd, most justly falls under the severe Censure of our learned *Prideaux* : (u) *A good Textuary is a good Divine, say many, who understand not, mind not, either the Text, or Divinity, or Goodness*. We have seen the necessary Parts of *Theology* rudely delineated, and yet even by this imperfect Draught we may take an Estimate, how large that Man's Knowledge ought to be, that is oblig'd to understand all these things.

I confess that here also (and I have as much reason to rejoice in it as most of my Brethren) a Latitude is to be allow'd, and it were a Cruelty worse than that of *Procrustes*, to stretch all Men to the same Giant-like Proportion of Knowledge that some attain to. But yet doubtless 'tis a wise and prudent Severity, as (x) *Nazianzen* speaks, *to measure every Teacher, and*

(u) *Bonus Textualis, bonus Theologus, clamant quamplurimi, qui nec de textu, nec de Theologia, nec de bonitate sunt oliciti.*

(x) *Μετρεῖν τοὺς Παύλου κάνασιν.*

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stretch him out to S. Paul's Rules and Canons. And they, as we have already heard, require that he should be *διδάσκων*, apt and fit to teach, i. e. in some competent Measure able to instruct his Hearers in all these useful Parts of *Theology*.

2. I have discoursed so largely of the *first Requisite of the Teacher's Office*, that if I gave over here, I had said enough to convince any sober Person of the Difficulty thereof. But yet this is not all. *A very great Prudence also is required in the Teacher*, or else his Knowledge will be useless and unserviceable. Wisdom is the Soul that animates and enlivens Knowledge, without which a large Knowledge is but like a huge Carcass, a lifeless unactive thing. And if any Man thinks that *Science* and *Prudence* are things inseparable, sad Experience refutes him. Every learned Man is not a wise Man, and there are some who have read very many Books, but very few Men; who have dwelt so much in their Studies, that they understand little abroad in the World, no not in their own little World, I mean their *Charges* and *Parishes*. There are some that have a large Measure of the Spirit of Knowledge, but want the Spirit of Government, which yet is most necessary for him who is to be a Guide of Souls. Every *Teacher* is concern'd to be wise, both for himself, and those committed to his Charge. For *himself*, to take heed of Men, that he be neither betrayed by false Brethren, nor become a Prey to the Malice of professed Enemies; to decline both the Envy and Contempt of his Neighbours; to

keep himself within the Bounds of his Calling; (y) *to mind his own Business, &c.* To this kind of Wisdom belongs the Advice of our Saviour, when sending forth his *Apostles*, as innocent Lambs amongst the Wolves of that Age, he cautions them to *be wise as Serpents, and innocent as Doves*, Matth. x. ver. 16. *i. e.* To use all honest and sinless Arts to secure themselves. But this is not the Prudence which I principally intend; for if a Minister be defective in this, he is no Man's Foe but his own; he hurts only himself, and that but in temporal Concerns.

I add therefore, that he is to be wise for *those committed to his Charge*, lest by any Indiscretion of his, he obstructs that which ought to be his great Design and Business, the *eternal Salvation of their Souls*. And here how many things are there, which a *Teacher* is concern'd to understand? He must be wise so to frame his Discourses, especially in publick, that he speak nothing that may either offend the Weak, or give Advantage to the Malicious; that his Sermons may not only be good in themselves, but adapted and fitted to the Necessity of his Hearers; that he make choice of the most suitable and powerful Arguments, to enforce on them those Christian Duties, whereto he exhorts them. He must be wise in the Government of his Carriage and Actions, distinguishing especially between Lawfulness and Expediency,

(y) Τὰ ἴδια πράσσειν.

and

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and shunning not only that which is directly sinful, but whatsoever is scandalous and offensive. He must be wise in his common Conversation with his People, that he be neither of too easy, or too morose and difficult an Access; but especially he is to be careful of this in his freer Conversation; that he indulge not himself any Liberty more than ordinary, among those who will make an ill Use of that where-in there was no Ill intended. He is to be wise in the Choice of his Friends, not to inscribe any Man into that Catalogue, that may reflect any Disparagement on his Person or Function. For *qui non contemnitur à se, contemnitur à socio*. He must be wise, especially in the Government of his own Family: For as the Apostle excellently reasons, *If a Man know not how to rule his own House, how shall he take care of the Church of God?* 1 Tim. iii. 5. He must be wise to enquire into the State of his Flock, and to discern their particular Tempers and Constitutions; and even to search into their Hearts and secret Inclinations. He must be wise to administer private Counsels and Reproofs, duly observing the Circumstances of Time, of Place, of Person, of Disposition. For as the wisest of Men tells us, *A Word fully spoken is like Apples of Gold in Pictures of Silver*, Prov. xxv. 11. These, and many other things, the Teacher is deeply concerned to be well versed in; and what a Task is this?

If it be objected, *That Prudence is a thing without our Power, an arbitrary Gift of God,*
which

which He bestows on whom He pleaseth, as He doth Beauty, or Wealth, or a good Natural Wit, and therefore cannot reasonably be imposed on a Man as his Duty. I answer, If this Prudence were wholly out of our Election, yet this certainly was left to our free Choice, whether we would undertake that Office whereto so great Prudence is requisite. We have oblig'd ourselves to it, by engaging in that Function, that cannot be discharg'd without it. But indeed; this excellent Gift of God is in a great Degree put within our Power, in Conjunction with the Divine Assistance. We may and must endeavour for it, diligently study it, carefully observe Things and Persons, faithfully record Experiments, consult wiser Friends. But above all things we must take *S. James's Advice, If any Man want Wisdom, let him ask of God, who giveth liberally, and upbraideth not, and it shall be given him, James i. ver. 5.* Especially, if he desire it constantly, earnestly, and above all things in the World; if with *Solomon* he despise Greatness and Wealth, and all other secular Advantages; and, before them all, desire this one thing of God, *That He would give him Wisdom and Knowledge to go in and out before the People committed to his Charge and Guidance, 2 Chron. i. ver. 10.*

3. I come now to the *last* though not the *least* of those Requisites that are necessary to the Office of a Teacher, viz. *An exemplary Holiness.* For of this I may say, as the Apostle doth, speaking of the three Theological Graces, *1 Cor. xiii. ver. 13. And now abideth Faith, Hope, and Charity, these three, but the greatest*

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greatest of these is *Charity*. So here, there remaineth *Knowledge*, *Prudence*, *Holiness*, all three necessary Requisites to make up a complete *Teacher*, but the greatest of these is *Holiness*. And what he farther says of the same Grace of *Charity*, in the beginning of the same Chapter, may with a little Change be apply'd also to our present Purpose. If a Man had *παντα γνωσιν* all sorts of *Knowledge*, so as to be able to *understand all Mysteries*; if he were prudent, beyond the prodigious Measure of *Solomon's Wisdom*; if those Endowments were crown'd in him with an Eloquence more than humane, so that he were able to discourse like an Angel; yet without this Holiness he were as nothing, or at best but as the *sounding Brass* or *tinkling Cymbal*. The Priest that is not *cloath'd with Righteousness*, though otherwise richly adorn'd with all the Ornaments of humane and divine Literature, and those gilded over with the Rays of a seraphick Prudence and Sagacity, is yet but a naked, beggarly, despicable Creature, of no Authority, no Interest, no Use or Service in the Church of God. The unholy *Teacher*, let him preach never so well, discourseth to little purpose; there will be no Life in his Doctrine, because his Life is so destitute of the Spirit of Holiness, he will sooner damn his own Soul, than save any Man's else. His Discourses, though arm'd with the most powerful Oratory, will serve to move no other Affection in his Hearers, than that of Indignation against his

Hypo-

Hypocrisy and Impudence, to hear him excellently declaim against a Vice, of which himself is notoriously guilty ; and they will say,

Loripedem rectus derideat, Æthiopem albus.

In a word, as a wise Man well observes, *Every notorious Vice is infinitely against the Spirit of Government, and depresses a Man to an Evenness with common Persons.*

----- *Facinus quos inquinat aequat.*

And when a Man's Authority is thus lost, he becomes a thing wholly usefess in the Church of God. Usefess did I say ? 'twere well if that were all : He is the most pernicious Creature that moves on God's Earth ; he serves to the worst Purposes, to make Men Atheists, Infidels or Hereticks. Learned and knowing Men, of ill Lives, have been always the greatest Stumbling Block in the Church of God ; their Fall is not single, but attended with the Ruin of many others ; who imitating the barbarous Civility of those Nations that use to solemnize the Funerals of their great Men, by sacrificing a great Part of their Families, when the *Teachers* damn themselves, are ready to die and perish with them for Company. And the Fallacy that ruins them, is this ; Because some wise Men live wickedly, they presently conclude that Wickedness is the greatest Wisdom ; As if it were impossible for the Will to choose
contrary

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contrary to the Dictates of the Understanding, or for a Man that knows his Duty, not to do it. We of this Age have reason to take special Notice of this. For as *Cicero*, enquiring into the Causes of those bold and unheard-of Attempts, that *Catiline* and his Confederates made upon the Commonwealth of *Rome*, presently gives this Account: *Nos (dico apertè) nos Consules desumus*: So when we are astonish'd at the prodigious Blasphemies, Heresies, and Schisms of our Times, and wonder at the Cause of them, we may quickly resolve ourselves after the same manner: *Nos (dico apertè) nos Pastores desumus*. For certainly all the Arguments that Hereticks and Sectaries have made use of, to seduce our People from Obedience unto the most excellent Doctrine, Liturgy, and Discipline of our Church, would have been accounted ridiculous Sophisms, and no way served their wicked Purposes, if they had not been furnish'd with a more powerful Topick *ab exemplo*, from the vicious Lives of some Clergymen. And as to this:

----- *Pudet hac opprobria nobis
Et dici potuisse, & non potuisse refelli.*

I might here be very large in representing the Necessity of Holiness in a *Minister*; but I shall only observe, that the wicked *Teacher* sins with the highest Aggravation of his Guilt, and the least Hope of his Repentance; he is the greatest and most desperate Sinner.

The

The greatest Sinner ; for either he is a Person of more than ordinary Knowledge, or he is not : If not, he sinn'd greatly in undertaking that Office, to which so great a Knowledge is requisite : If he be, his Knowledge doubtless increaseth his Guilt. *For he that knows his Master's Will, and doth it not, shall be beaten with many Stripes.* Besides, he must needs sin with a very strange Assurance, by living in that Wickedness which he daily reproves and preaches against, and so becoming *αὐτοκαίριος* τῷ, a condemn'd Man from his own Mouth.

But that which I chiefly urge is this : The wicked Teacher is, of all Men living, in the most hopeless and desperate Condition. 'Tis usually observed of Seamen, that dwell in the great Deep, that if they are not very pious, for the most part they are desperately wicked, because they daily behold the Wonders of the Lord, and besides live in a continual and a very near Danger, bordering upon the very Confines of Death, and being,

Quatuor aut septem digitis, à Morte remoti.

but a few Fingers breadth divided from their fluid Graves. And if these Considerations do not persuade them to fear the Lord exceedingly, as 'tis said of the *Mariners*, in *Jonah i. ver. 16.* it argues that they are exceedingly hardned. The Observation is truer of the *Minister* ; if he be not a good Man, he must needs be extremely bad ; for he daily converseth in the great Deep
of

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of the holy Scriptures, and there sees and reads such things, that if they do not effectually persuade him to Piety, 'tis certain he is a Man of an obdurate Heart.

What Remedy is likely to work this Man's Cure and Repentance? Will the dreadful Menaces and Threats of God's Word affright him? No; these are daily thunder'd out of his own Mouth, and yet to him they are but *bruita fulmina*. Will the gracious Promises of God allure him? No; he daily charms his Hearers with these, but remains himself as the deaf Adder. Will those excellent Books of learned and pious Men, that he reads in his Study, work any Good on him? No; he that slights God's Word, will little regard the Words of Men. Will the Publick Prayers make him serious? No; he daily reads them, and his daily Practice is contrary to his daily Prayers. Will a Medicine compounded of the Flesh and Blood of the Son of God (I mean the holy Eucharist) do the miserable Man any Good? No; he hath frequently received those dear Pledges of his Saviour's Love, and yet is still as bad as ever, and so hath trodden under Foot the Blood of the everlasting Covenant, wherewith he should have been sanctify'd. The Lord look upon this Man! for there is no hope of him, without a Miracle of Divine Mercy. Nay indeed, all these excellent Means, by being made familiar to him, have lost their Efficacy upon him. Our Saviour, methinks, doth excellently represent the hopeless Condition of a vicious Mini-

Minister, by a Parable, *Matt. v. ver. 13.* where speaking to the *Apostles*, (consider'd, I suppose, as Ministers of the Word) he tells them, *Ye are the Salt of the Earth, but if the Salt have lost its Savour, wherewithall shall it be salted? It is thenceforth good for nothing, but to be cast out and trodden under Foot of Men.* Salt, if it be good, is of excellent Use to season many things; but if it become itself unfavoury, it is not only the most useles thing, good for nothing, but to be cast out, &c. but irrecoverably lost; there is nothing will fetch putrid Salt again; for if the Salt hath lost its Savour, wherewithall shall it be salted? Thus necessary is Holiness in a Minister, both for himself and others.

I have now done with the Difficulty, and consequently with the Danger of the Pastoral Office, represented from the three grand Requisites thereunto; *A very large Knowledge, a great Prudence, an exemplary Holiness.* I shall add but one Consideration more, of itself abundantly sufficient to evince the Whole; viz. *That every Teacher is accountable for the Souls committed to his Charge.* This is the plain Doctrine of the Author of the Epistle to the Hebrews, Chap. xiii. ver. 17. *Obey them that have the Rule over you, and submit yourselves, for they watch for your Souls, as they that must give Account, &c.* A dreadful Consideration this! And S. Chrysostome tells us, that when he read that Text, it did *κατασείει τὸν ψυχὴν*, cause a kind of Earthquake within him, and produce a holy Fear and Trembling in his Soul. And in his Commentary on the Text, he thus exclaims:
(2) Lord,

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(z) Lord, how, how difficult, how hazardous an Undertaking is this! What shall a Man say to those wretched Men, that rashly thrust themselves into such an Abyss of Judgments? All the Souls that are committed to thy Conduct, Men, Women, and Children, thou art to give an Account of. He presently subjoins, (a) 'Tis a Wonder if any Ruler in the Church be saved. A passionate Hyperbole, expressing his deep Sense of the extreme Danger of the Pastoral Office.

'Tis true indeed, the excellent Bishop speaks there, of those of his own most sacred Order, whose Place and Dignity in the Church of God, as it is eminently higher, their Charge greater, their Inspection more extensive; so will their Account be accordingly. But yet the same is true, in its Proportion, of every Clergyman, of what Order soever he be. So St. Austin expressly, (b) If you mark it (most dear Brethren) you shall find that all the Lord's Priests, not only Bishops, but also Presbyters and Ministers of Churches, stand in a very hazardous Condition. And he gives a shrewd Reason for what he says, a little after, (c) If at the Day of Judgment it will

(z) Βαβαί πόσος ὁ κίνδυνος! τί ἂν τις εἴποι πρὸς τοὺς ἀθλίους τοὺς ἐπιβρίπτοντας ἑαυτοὺς τοσαύτῃ τιμοριῶν ἀβύσσῳ; πάντων ὧν ἀρχεῖς γυναικῶν, καὶ ἀνδρῶν, καὶ παιδῶν εὐ λόγον δίδως.

(a) Θαυμάζω εἰ τινὰ ἐξ τῶν ἀρχόντων σωθῆναι.

(b) Si diligenter attenditis (Fratres charissimi) omnes sacerdotes Domini, non solum Episcopos, sed etiam Presbyteros & Ministros Ecclesiarum in grandi periculo esse cognoscitis.

(c) Si enim pro se unusquisque vix poterit in die iudicii rationem reddere, quid de sacerdotibus futurum est, a quibus sunt omnium animæ requirendæ?

be a hard Task for every Manto give an Account of his own Soul, what will become of Priests, of whom God will require an Account of the Souls of so many others committed to their Charge? He concludes, *magnum opus, sed gravis sarcina*; the Care of Souls is indeed a great Work, a noble Undertaking, but yet a very grievous Burden. He must be a Man of very firm Shoulders, that is not crush'd under it.

I have oft-times, not without Wonder and Indignation, observed the strange Confidence of *Empiricks* in *Physick*, that dare venture on the Practice of that noble Art, which they do not at all understand; considering how for a little paltry Gain, they shrewdly hazard, or rather certainly destroy, the Health and Lives of Men; and have judg'd them worthy of as capital and ignominious a Punishment, as those that kill Men on the High-ways. But I have soon exchang'd this Meditation into another of more Concernment to myself; and my Indignation hath quickly return'd into my own Bosom, when I consider how much bolder and more hazardous an Attempt it is, for a Man to venture on the *Priestly Office*, to minister to the eternal Health and Salvation of Souls: How much Skill is requisite to qualify a Man for such an Undertaking; how great Care in the Discharge of it; what a sad thing it would be, if through my Unskilfulness, or Negligence, any one Soul should miscarry under my Hands, or die and perish eternally!

We minister to Souls. Souls! Methinks in that one Word there is a Sermon. Immortal Souls! Precious Souls! One whereof

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is more worth, than all the World besides, the *Price of the Blood of the Son of God*. I close up this with the excellent Words appointed by the Church to be read at the *Ordination* of every Priest: “ Have always therefore in your
 “ Remembrance, how great a Treasure is
 “ committed to your Charge. For they
 “ are the Sheep of Christ, which he bought
 “ with his Death, and for whom he shed his
 “ Blood. The Church and Congregation
 “ whom ye serve, is his Spouse and Body.
 “ And if it shall happen, the same Church,
 “ or any Member thereof, to take any Hurt
 “ or Hindrance, by reason of your Negli-
 “ gence, you know the Greatness of the Fault,
 “ and also the horrible Punishment that will
 “ ensue.

And now methinks I may use the *Apostle's* Words in another Case, 1 Cor. i. ver. 26.
 (d) *Ye see your Calling, Brethren.* You see how extremely difficult and hazardous an Office it is, we have undertaken; (e) *who is sufficient for these things?* Whose Loins do not tremble at this fearful Burden on his Shoulders? Who would not be almost tempted to repent himself of his Undertaking, and to wish himself any the meanest *Mechanick*, rather than a *Minister*? But alas! this were vain, yea sinful. We are engaged in this *sacred Office*, and there is no Retreating; we must now run the Ha-

(d) Βλέπετε τὴν κλήσιν ὑμῶν, ἀδελφοί.

(e) Καὶ πρὸς ταῦτα τίς ἱκανός;

zard, how great soever it be ; in we are, and on we must. What shall we then say ? what shall we do ? Surely this is our best, yea our only Course. Let us first prostrate ourselves at the Feet of the Almighty God, humbly confessing and heartily bewailing our great and manifold Miscarriages in this weighty Undertaking ; let us weep Tears of Blood (if it were possible) for the Blood of Souls, which we have reason to fear may stick upon our Garments. The Blood of Souls, I say: For when I consider how many less-discerned ways there be, whereby a Man may involve himself in that Guilt, as not only by an openly vicious Example, but even by a less severe, prudent, and wary Conversation ; not only by Actions directly criminal, but by lawful Actions, when offensive, (for by these, the *Apostle* assures us, *a Man may destroy the Soul of his weak Brother, for whom Christ died*, Rom. xiv. ver. 15.) not only by a gross Negligence and supine Carelessness, but by every lesser Remission of those Degrees of Zeal and Diligence, which are requisite in so important an Affair. In a word, by not doing all that a Man can, and lies within his Power, to save the Souls committed to his Charge. I say, when I consider this, for mine own part I cannot, I dare not justify myself, or plead *not Guilty* before the great Judge of Heaven and Earth ; but do, upon the bended Knees of my Soul, bewail my Sin, and implore his pardoning Grace and Mercy, crying

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ing mightily unto him; *Deliver me from this Blood-Guiltiness, O my God, thou God of my Salvation; and my Tongue shall sing aloud of thy Righteousness.*

Having laid ourselves at God's Feet, let us not lie idly there, but arise, and for the future do the Work of God, with all Faithfulness and Industry; yea, let us make amends for our past Negligence, by doubling our future Diligence. And for our Encouragement here, let us remember, that though many things are required of a *Minister*, yet the chief and most indispensable Requisites are these Two; *A passionate Desire to save Souls*, and *An unwearied Diligence in the Pursuit of that noble Design.* The *Minister* that wants these two Qualifications, will hardly pass the Test, or gain the Approbation of God, the great Judge and Tryer; but where *these* are found, they will cover a Multitude of other Failings and Defects. Let us therefore, Reverend Brethren, (and may I here conjure both you and myself, by the endeared Love we bear to our own Souls, and the precious Souls committed to our Charge, yea by the Blood of the Son of God, the Price of both) let us, I beseech you, from henceforth return to our several *Charges*, zealously and industriously plying the great Work and Business that is before us. Let us think no Pains too great, to escape that *μείζον κῆρυμα*, that greater Judgment that otherwise attends us. Let us study hard, and read much, and pray often, and preach in Season and out of Season, and catechize

teach the Youth, and take wise Opportunities of instructing those, who being of riper Years, may yet be as unripe in Knowledge ; and visit the Sick, and according to our Abilities relieve the Poor, shewing to all our Flock the Example of a watchful, holy, humble Conversation. And may a great Blessing of God crown our Labours ! Let us go on, and the Lord prosper us !

I have done *ad Clerum*, and have but a Word more *ad Populum*, to the People.

My Brethren, you may possibly think yourselves altogether unconcern'd in this whole Discourse. But if you do, you are mistaken ; all this nearly concerns even you. I shall only point to you wherein.

I. If the *Pastoral Office* be so tremendous an Undertaking, judge then, I pray you, of the *sacrilegious Boldness and Impiety* of those *Uzzahs* among the Laity, that dare touch this Ark, the *Priest's Charge and Care*. If we (my Brethren) that have been trained up in the Schools of the *Prophets*, that have been educated with no small Care and Cost to this Employment, that have spent a double Apprenticeship of Years in our Studies, and most of us a great deal more. If we, I say, after all this, find reason to tremble at our Insufficiency for such an Undertaking ; how horrible is the Confidence, or rather Impudence, of those *Mechanicks*, that have leapt from the Shop-

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Shopboard or Plow into the Pulpit, and thus *per saltum* by a prodigious Leap commenced Teachers? What shall we say to these *Mountebanks* in the Church, these *Empiricks* in Theology? I only say this. I can never sufficiently admire either *their* Boldness in venturing to be Teachers, or the childish Folly and Simplicity of those that give themselves up to be their Disciples. 'Tis a Miracle that any such Person should dare to preach, or if he do, that any Man in his right Wits should vouchsafe to hear him.

2. This Discourse concerning the *Difficulty and Hazard of the Priestly Office*, shews sufficiently all the Peoples Danger. 'Tis the Danger your own Souls are in, (my Brethren) if not carefully lookt to, that is the great Hazard of our Office. O therefore, if you do consider it, what need have you to look to yourselves!

3. *Lastly*, If our *Work and Office* be attended with this Difficulty, sure 'tis your Duty to pity us, to pray for us, to encourage us, by all possible ways and means to the vigorous Performance of it; at least not to add to our Load, or discourage us, either by your wayward Fattiousness, or stubborn Profaneness, or sacrilegious Injustice: If you do, sad will be your Account.

Remember therefore the Advice of the *Apostle*, Heb. xiii. ver. 17. *Obey them that have the Rule over you, and submit yourselves; for they watch for your Souls, as they that must give an*

40 *A Companion for the, &c.*

Account; (f) that they may do this (i. e. attend on this Work of watching over your Souls) with Joy, and not with Grief. Grotius's Paraphrase is here most genuine, (g) sweeten and allay the irksome Labour of your Teachers, by performing to them all Offices of Respect and Love, that they may with Alacrity, and not with Grief, discharge that Function, which is of itself a sufficient Burden, without any Addition of Sorrow from you.

Now to God the Father, Son, and Holy Ghost, be ascribed all Honour and Glory, Adoration and Worship, both now and for ever, Amen.

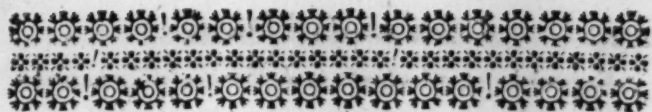
(f) ἵνα μετὰ χαρᾶς τὸ τοιοῦτον ποιῶσι, καὶ μὴ στενάζοντες.

(g) Mulcet eum laborem omnibus obsequiis & officiis, ut cum alacritate potius quam dolore fungantur munere satis gravi, etiamſ a vobis nihil triste accedat.



28 SE60

The



*The principal Parts and Branches of
the Pastoral Office, with Rules and
Directions for the due Performance
of each of them.*

*In a CHARGE to the Clergy of the
Diocese of St. Davids.*

Reverend Brethren of the Clergy,

I SHALL not waste my Time and little Strength, by detaining you with a long and useless Preface. In short, my Business at this time, shall be to set before you the several Parts and Branches of that holy Office and Function, which you have undertaken, together with some Rules and Directions which are necessary to be observed for the due Performance of each of them.

The principal Parts and Branches of the *Pastoral Office* are these five.

First, *Reading Divine Service, or the Prayers of the Church.*

Secondly, *Preaching.*

Thirdly, *Catechizing.*

Fourthly,

Fourthly, *Administring the holy Sacraments of Baptism and the Lord's Supper.*

Fifthly and lastly, *Visiting of the Sick.*

First, *Reading Divine Service, or the Prayers of the Church.* This some may think to be a slight and easy Matter, that needs not any Advice or Directions; but they are very much mistaken. For to the Reading of the Prayers aright, there is need of great Care and Caution. The Prayers of the Church must be read *audibly, distinctly, and reverently.*

1. *Audibly*, so that if possible, all that are present may hear them, and join in them. There are some that mutter the Prayers, as if they were to pray only to themselves, whereby they exclude most of the Congregation from the Benefit of them.

2. The Prayers of the Church ought to be read *distinctly and leisurely*; not to be gallop'd over, as the manner of some is, who read the Prayers so fast, that they out-run the Attention and Devotion of the People, not giving them time to join with them, or to make their Responses in their due Places. This Rule is to be observ'd in reading the Prayers throughout, but especially in reading the *Decalogue* or *Ten Commandments* in the second Service. There are some that read the Commandments so thick one upon another, that the People have not time to add that excellent Prayer to each of them, *Lord, have mercy upon us, and incline our Hearts to keep this Law.*

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To this Head, of distinct reading the Prayers, I shall only add this one Observation. Whereas upon *Sundays* and *Holy-Days* the Church hath appointed a first and second Service to be read one after another, 'tis convenient that there be a decent Interval betwixt them. For judge, I pray you, how absurd it may seem, to conclude the first Service with *St. Chrysostome's Prayer*, and *The Grace of our Lord Jesus Christ*, and immediately without any Intermission to enter upon the second Service.

I verily believe, the first Intention of the Church was, that these two Services should be read at two several Times in the Morning; but now Custom, and the *Rubrick*, direct us to use them both at the same time. Yet in Cathedral or Mother-Churches, there is still a decent Distinction between the two Services: For before the Priest goes to the Altar to read the second Service, there is a short but excellent *Anthem* sung, in Imitation whereof, in the Churches of *London*, and in other greater Churches of the Country, instead of that *Anthem* there is Part of a *Psalms* sung.

3. And lastly, The Prayers of the Church are to be read with great *Reverence* and *Devotion*, so as to excite and kindle Devotion in the Congregation. Thus the Prayers of the Church are to be read, if we would keep up the Reputation of them, and render them useful to the People. But alas! there are too many Ministers, who by disorderly and indecent, and irreve-

irreverent reading of the *Liturgy*, disgrace it, and expose it to Contempt. To whom the Church may complain, as one of old in the Poet did of the ill Rehearſal of his Oration.

*Quem recitas meus eſt, O Fidentine, Libellus,
Sed malè dum recitas, incipit eſſe tuus.*

The Book of Prayers which ye read, is indeed mine; but at the ſad rate you read it, I am aſhamed of it, 'tis none of mine, but yours.

I am verily perſuaded, that this is one Cauſe, that there are ſo many Sectaries and Separatiſts among us. They find ſo little Reverence and Devotion in the Uſe of our *Common Prayers*, that they cannot away with them, but run from the *Church* to the *Conventicle*, where they hope to find more Devotion.

II. *Another Part of the Paſtoral Office is Preaching, i. e. (as we commonly uſe the Word) taking a Text or Portion of Scripture, explaining it, raiſing ſome uſeful Point of Doctrinè from it, and applying it to the Edification of the Hearers. For otherwiſe the bare Reading of the Scriptures is ſometimes call'd Preaching; as Acts xv. ver. 21. For Moſes (that is, the Writings of Moſes) of old Time hath in every City them that preach him, being read in the Synagogues every Sabbath Day. But here I take the Word Preaching in the fore-mentioned Senſe, as now it is uſed. This is a noble Part of the Paſtor's Duty, but difficult;*
'tis

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'tis not a Work that every one *should* undertake, or *can* perform: For it requires the Knowledge and Understanding of the holy Scriptures, and in order thereunto, some Skill in the learned Languages, and other Parts of humane Learning; it requires a good Judgment and Discretion, I add Elocution too. The Time will not give me leave (if I were able) to set before you all the Rules or Precepts of the Art of Preaching, and to give you an entire System of it. There are many learned Men, who have written full Treatises of this Subject; I mention only our excellent Bishop *Wilkins*, who hath published a Treatise entitled, *Ecclesiastes, or the Preacher*, which I recommend to the Reading of younger *Divines*, and first Beginners in the *Art of Preaching*: To whom also I give this farther Advice, That they should not at first trust to their own Compositions, but furnish themselves with Store of the best Sermons that have been publish'd by the learned *Divines* of our Church. These they should read often, and study to imitate them, and in time they will attain to a Habit of good Preaching themselves. Among the printed Sermons, those of the late Archbishop *Tillotson* are well known and approved by all.

But what shall be done in those poor Parishes, where there are as poor Ministers, altogether incapable of performing this Duty of preaching in any tolerable manner? I answer, that in such Places, Ministers, instead of Sermons of their own, should use the Homilies of the Church,

Church, which ought to be in every Parish. And they would do well also, now and then to read a Chapter, or Section out of the *Whole Duty of Man*, which (I presume) is translated into the *Welsh* Tongue. I add, that it would be a piece of Charity, if the Clergy of the Neighbourhood to such Places, who are better qualified, would sometimes visit those dark Corners, and lend some of their Light to them, by bestowing now and then a Sermon on the poor People, suited to their Capacities and Necessities. They have my leave, yea and Authority so to do ; and they may be sure the good God will not fail to reward them.

III. The *third Work of the Pastor's Office is Catechizing*, without which *Preaching* will not be sufficient. For if People be not well instructed in the necessary Principles of Religion when they are young, they will hardly attain to any sound Knowledge when they are old. For according to the *Greek* Apothegm;

Νεμεδὺν ἰατρῶν, καὶ γέροντα νοθεύειν, ταῦτόν ἐστι.

To instruct an ignorant old Man, and to raise a dead Man, are things almost equally difficult. I shall not insist upon this Subject ; for the Usefulness and Necessity of Catechizing, is acknowledged by all, tho' the Work itself is by many of the Clergy sadly neglected. Where such Neglect is, 'tis the Duty of the Church-Wardens

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Wardens to present. I shall make it my Business to see this Fault amended.

IV. Another, and a main Part of the Priest's Office, is the Administration of the holy Sacraments, Baptism and the Lord's Supper.

First, for Baptism; the Church strictly requires, that it be perform'd publickly, in the House of God, not in private Houses, except in Case of real Necessity; as when a Child is weak, and cannot without endangering itself be brought to Church. But notwithstanding this strict Order of our Church, in most Places in this Country, Baptism is altogether administer'd in private Houses, and scarce any (if any) baptized in the Church. If this may be allow'd, away with the Fonts in your Churches, what do they signify? To what Purpose are they there? If all the Authority I am invested with can do it, I will see this lamentable Abuse of the Sacrament of Baptism reform'd.

But farther observe, that as our Church strictly requires that Baptism be administer'd in publick, so it advises that it be perform'd (if conveniently it may be) on the Lord's Day, in a full Congregation of Christian People. Hear the Words of the *Rubrick*.

" The People are to be admonish'd that it
" is most convenient that Baptism should not
" be administer'd but upon *Sundays* and other
" Holy-Days, when the most Number of
" People come together; as well for that the
" Congregation there present may testify the
" Receiv-

“ Receiving of them that be newly baptized
 “ into the Number of Christ’s Church, as
 “ also because in the Baptism of Infants every
 “ Man present may be put in Remembrance
 “ of his own Profession made to God in
 “ Baptism.

I take leave to add, that ’tis most for the
 Interest of the Infant to be so baptized, that
 it may have the Benefit of the united Prayers
 of a full Christian Congregation, which is
 much to be valued. Methinks there should
 be no need of urging this to Parents, that
 have any real Love or Affection to their Chil-
 dren. This would incline them to desire that
 themselves, which the Church desires of them.
 Remember, I beseech you, that your Children
 are to be but once baptiz’d ; and what is but
 once done, ought to be well done, *in the best,
 and most perfect manner.*

To come to the other Sacrament, the *Eu-
 charist* or *Holy Supper* : this is the most sacred,
 and mysterious Rite, the Apex, the Top,
 and Perfection of Christian Worship, as the
 Ancients term it ; and therefore it ought to be
 perform’d with the greatest Reverence and So-
 lemnity in every Puntilio of it, according to
 the Direction of our Church in her Rubrick
 to the Communion Office. But this you are
 especially to take care of, that you administer
 not the holy Sacrament to Persons known to
 be vicious and scandalous. Hear the Rubrick
 of the Church to this purpose, *viz.*

“ So

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“ So many as intend to be Partakers of
“ the holy Communion, shall signify their
“ Names to the Curate, at least some time
“ the Day before. ----- And if any of those
“ be an open and notorious evil Liver, or
“ have done any Wrong to his Neighbours,
“ by Word or Deed, so that the Congregation
“ be thereby offended; the Curate having
“ Knowledge thereof, shall call him, and
“ advertise him, that in any wise he presume
“ not to come to the Lord's Table, until he
“ hath openly declared himself to have truly
“ repented and amended his former naughty
“ Life, that the Congregation may thereby
“ be satisfied, which before were offended;
“ and that he hath recompensed the Parties
“ to whom he hath done Wrong, or at least
“ to declare himself to be in full purpose so
“ to do, as soon as he conveniently may.

I am not ignorant that there are some who
plead for a free Admission to the Lord's Table,
of all that are Members of the visible Church,
and not yet excommunicated; and exclaim
against the Exclusion of Men from the holy
Communion, as a Device, and Usurpation of
the Presbyterians and other Sectarics. But
these Men are grossly mistaken, for you see it
is the express Order of our Church. I add,
that the same Order was observ'd in the Pri-
mitive and Apostolical Churches. For *Justin*
Martyr, who flourished within forty Years
after the Apostolick Age, (*i. e.* after the

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Death

Death of St. John the Apostle) in his *second Apology* tells us, That in his time none were admitted to the holy Eucharist, but those who lived *according to the Law of Christ*. It is a received Distinction among Divines, that there is a two-fold Excommunication, *Excommunication major & minor, the greater and the lesser Excommunication*. The greater Excommunication is an Exclusion of a Man from the Communion of the Church, and the Publick Ordinances universally. The lesser Excommunication is indeed in order to prevent the greater, and to bring Men under the Discipline and Correction of the Church, for the Amendment of their Lives, that so at length they may be fit to be admitted to the holy Communion.

So our Church informs us in her Rubrick to the Communion Office, where the Minister repelling any from the Communion, is required "to give an Account thereof to the Ordinary within fourteen Days after at the farthest; and the Ordinary shall proceed against the offending Person, according to the Canon. So much for the Administration of the holy Sacraments of Baptism and the Lord's Supper.

V. I come to the fifth and last Part of the Pastoral Office, *viz. Visiting the Sick*. For this we have an express Command in the holy Scriptures, *James v. ver. 14. Is any sick among you, let him call for the Elders of the Church, i. e. the Presbyters of the Church; as supposing they*

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they may not otherwise have notice of his Sickness. Sick Men too commonly neglect this Duty, oftentimes out of Fear, proceeding from an evil Conscience. They look upon the Minister's coming to their sick Bed, as a kind of a Messenger of Death, for which they are not so well prepared. But if the sick Man does not send for his Minister, the Minister (having other notice of his Sickness) ought to go to him without being sent for.

How to perform this Duty towards sick Men aright, our Church fully directs him, in her excellent *Office of the Visitation of the Sick*, which is so full and perfect, that there needs nothing to be added to it.

But observe farther, that it is the Pastor's Duty to visit his Parishioners, not only when they are sick, but also when they are well and in good Health; not only with common neighbourly Visits, but visiting them to the Purposes of Salvation. He should sometimes go home to their Houses, and minister to their Souls in private, mildly reprovng them for what Faults he observes in them, admonishing them of such Duties as he knows them to be ignorant of; as not coming constantly to Church, not frequenting the Communion, and the like. He is there seriously to call upon them, to mind them of the great Concern of their immortal Souls, in time to prepare for Sickness and Death, and the tremendous Judgment that follows. Such particular private

Applications of the Minister to his Parishioners, are highly useful, and will render the Publick Ordinances more beneficial to them.

To you, my *Brethren of the Clergy*, I shall conclude all I have to say, in a short but serious and affectionate *Exhortation*.

I. In the first place, and above all things, follow after Holiness, *without which no Man shall see the Lord*. Holiness is a Qualification, indispensably required in every Christian, and that *sub periculo Anima*, as he hopes to be saved, and to see the Face of God in Heaven. And can it be imagin'd, that a Minister of God should be saved without it? Nay, he is obliged to Holiness in a double Capacity, both as a Christian, and as a Minister. As a Minister, his Calling obliges him to be almost perpetually conversant about holy things; which he profanes if he be not himself a holy Person. He profanes God's holy Worship, his holy Word, and his holy Sacraments; and God will most certainly and severely punish such Profaners of his sacred Things.

Nay, a Minister of God is obliged to an exemplary Holiness. *Epiphanius* tells us, That the Duty of the Laity is *Τὸ σύμμετρον καὶ τὸ σύμφωνον* a more moderate Measure of Piety suited to their Capacity, and temper'd with a greater Indulgence and Mercy. But from the Clergy is expected *ἡ περὶ πάντων ἀνεκτολογία*, a more exact and accurate Course of Life in all things. And *St. Paul* speaks to the same Purpose,

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Purpose, when he charges *Titus* to shew himself in all things an Example or Pattern of good Works, *Titus* ii. ver. 7. For every Pattern must be excellent and extraordinary, and such as is worthy of Imitation. This the People will expect from us, that we should go before them, and lead them on to Vertue and Piety by our Example. And however they fail in other Civilities, they will be sure generally to observe this piece of good Manners, they will readily give us the Precedence in the way to Heaven, and be content to follow us at a very humble Distance. So that our Conversation must be somewhat extraordinary, if we expect by our Example to bring them up to the ordinary and necessary Measures of Piety; and we shall hardly be able to do well, unless we ourselves do somewhat excellently.

2. Be diligent, very diligent in the Business of your Calling; for it is a laborious Calling, that will not admit of Ease and Idleness. I speak especially to the younger Clergy; ply your Studies, give your selves to reading, chiefly the holy Scriptures, and the Writings of learned Men that have explain'd them to you.

The Exhortations of *St. Paul* to *Timothy* are full to this purpose; Till I come, give Attendance to Reading, to Exhortation, to Doctrine, meditate upon these things, give thyself wholly to them, that thy Profiting may appear unto all, *1 Tim.* iv. ver. 13, 15. Consider, I beseech you, what kind of Person he was, whom *St.*

Paul thus exhorts : He was one, who from a Child knew the holy Scriptures ; one that had the Gift of Prophecy, and was endued with extraordinary and even miraculous Gifts. This Man *St. Paul* earnestly calls upon to be diligent in Reading and Study ; what need then have We, even the Best of us, of this Diligence, who are so very far short of his Accomplishments ? In a word, an idle Person in any Calling whatsoever is very contemptible ; but an idle and lazy Parochial Priest is of all Mortals the most contemptible and inexcusable. What ! so much Business, and that of so great Importance as the Salvation of Mens Souls, and yet idle ? For the Lord's sake shake off Sloth, rouse up and bestir yourselves in the Business of your Calling, remembring that the Souls of your People, and your own Souls are at Stake.

3. And lastly, *Be much and often in Prayer to God, especially in private Prayer.* Content not yourselves with reading Prayers at Church, but take Care also, that there be daily Prayers in your Families, at least Morning and Evening ; and some time every Day retire to your Studies, and there, upon your bended Knees, earnestly beseech Almighty God to have Mercy on you, to direct and assist you in your Studies, and to give you good Success in your Labours. Pray for the Souls of the People committed to your Charge ; pray for your own Souls, that while you preach to others, you yourselves may not be Castaways.

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If you do these things ; if you adorn your holy Profession with a holy Conversation ; if you be diligent in the Business of your Calling ; if you pray daily to God for his Help and Assistance ; he will not fail to be with you, and to carry you through all Difficulties with Honour and Success ; and in the end, your Reward will be great and glorious, and an abundant Compensation of all your Labours. So St. Peter tells you in that excellent Text, 1. Pet. v. ver. 2, 3, 4. with which I shall conclude, *Feed the Flock of God which is among you, taking the Oversight thereof not by Constraint, but willingly ; not for filthy Lucre, but of a ready mind ; neither as being Lords over God's Heritage, but being Ensamples to the Flock. And when the chief Shepherd shall appear, ye shall receive a Crown of Glory that fadeth not away.*



A Circular LETTER to the Reverend the Archdeacons, and the rest of the Clergy of the Diocese of St. Davids.

My Brethren,

BEING desirous, according to my Duty, to promote the Salvation of those Souls which the Providence of God hath, in a particular manner, committed to my Care; and being sensible that this great Work can be no otherwise effected, than by advancing the Interest and Power of Religion in the Hearts and Lives of Men: Give me leave to suggest to you, my Brethren, my Fellow-Labourers in the Lord, some few Methods, which I conceive may be of admirable Use to this Purpose; which, if we are so happy as to accomplish, will greatly tend to the Increase of Piety and Vertue in my Diocese, and enable us all to give up our Accounts at the last great Day, when we shall appear before the Tribunal of Christ, with Joy, and not with Grief.

The *First* Thing therefore that I would recommend to you, and which I do earnestly exhort you, is to *apply yourselves with great Diligence,*

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Diligence, to establish the Practice of Family-Devotion in all the Families of your respective Parishes. I need not prove to you what is so very manifest, that nothing helpeth more to keep up a Sense of Religion in the Minds of Men, than a serious, reverent and constant Performance of this necessary Duty; whereby both the Glory of God is much advanced, and many Blessings do also accrue to those who in this manner daily adore and praise their great Creator, the Lover of Souls. But in order to this Purpose, I must with some Warmth beseech you to make a particular Application to every House Keeper in your several Parishes, and to endeavour to convince them, if need be, how much it is their Interest as well as Duty to worship God daily in their Families; since it is not only the properest Expression of their own Piety, but the likeliest Method to make their Children and Servants obedient and faithful: And I would farther advise you to second your Exhortations of this kind with recommending to them some small Books, which explain and press this Duty, and lay down Forms for the Performance of it. I am assured that there are several * Books of this kind to be purchased at very easy Rates; and I could

* Books of this kind are, viz.

The Necessary Duty of Family Prayer, Price 1 d. or 6 s. per hundred.

Exhortation to House-Keepers to set up the Worship of God in their Families, with daily Prayers for Morning and Evening, Price 1 d. or 6 s. per hundred.

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with, that your own Abilities, or the Assistance of some charitable and well-disposed Neighbour, might lodge these *gratis* in the Families of the poorer sort; though if you procure a sufficient Number of such Books, it is not to be doubted, but that when your Parishioners think them necessary, they will readily pay for the same, the Price being so very inconsiderable.

These your Exhortations, and Procuring Books to that purpose, being backed with your frequent and repeated Admonitions, will, I hope, by the Assistance of divine Grace, bring all your Parishioners to the constant and serious Practice of *Family Prayer*; especially if you represent to them at the same time the great Importance of exercising this Duty, not only as it relates to the Propagating of true Piety and Religion in the present Age, but also as it tends to the securing of them in all future Ages. For the Example of Parents and Masters will, in all Probability, make such deep Impressions upon the Minds of their Children and Servants, as to excite them to an Imita-

The Necessity of Family-Prayer, and the deplorable Condition of Prayerless Families considered, with Prayers for their Use. Price 1 d. or 6 s. per hundred.

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tion of their Practice, whenever they shall become themselves Masters of Families ; And so then this Duty will not only be observed in their Families at present, but probably also in all those Families that shall descend and issue from them for ever.

And to make this Exercise of Family-Devotion still more useful, you must farther exhort them, when they have leisure, as they often have on Winter-Evenings, especially on Sundays, to introduce their Family-Prayers with reading some Portions of Holy Scripture, and of other pious and religious Books proper to instruct and persuade them to the diligent Discharge of all Christian Vertues.

And since it is Matter of great Grief and Sorrow to all those who unfeignedly labour in the Gospel, and are entrusted with the Care of precious and immortal Souls, to observe in their several Parishes the habitual Neglect of this Duty, upon the constant Use whereof, the spiritual Welfare of their Parishioners doth so much depend ; I cannot forbear solemnly charging you to exert yourselves with more than ordinary Zeal in this Matter ; that so this Affair of such great Consequence to the Good of Souls, may in your several Parishes be brought to its wished-for and desired Perfection.

The *Second* Thing that I shall recommend and earnestly exhort you to, as of singular Use towards promoting Religion in a wicked and degenerate Age, is to *endeavour the Erecting Charity*

city-Schools in your several Parishes ; wherein the Children of the Poor may be taught to read and write, and to repeat our excellent Church-Catechism, and to understand the Principles of our Holy Religion, which are so necessary to their Eternal Salvation ; and whereby they may be fitted to receive farther Instructions from those Discourses you shall from time to time make to them from the Pulpit. It is not to be doubted, but that a great part of that Prophaneness and Debauchery which prevails among the poorer sort, is very much owing to that gross Ignorance of Religion which abounds among them : Now what Remedy so proper to prevent this fatal Mischief, as the Christian Education of poor Children under strict Discipline ? And this ought the rather to be attempted, because I am informed many poor People in this Diocese are very desirous that their Children should receive the Benefit of such an Education, though they are not able to be at the Charge of procuring it for them.

This I do the more heartily recommend to you, because it hath already been blessed, by the gracious Providence of God, with great Success in many other Parts of the Kingdom, especially in and about the Cities of *London* and *Westminster* ; where there are not only great Numbers of Children instructed *gratis*, in the Principles of the Christian Religion, but are also placed out to several different Occupations, and by degrees made useful Members of the Commonwealth. And indeed, I hardly know any

Charity

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Charity that is attended with greater Advantages to the Souls and Bodies of poor Creatures, than this which I now recommend to you.

In order to this Purpose, I beseech you to apply yourselves to such of your Parishioners as are willing to contribute towards the Carrying on this very good Work, and who are able by their Subscriptions to answer the necessary Expence which attends it. Lead them by your own Example, and upon this Occasion do not fail to throw your Mite into the Treasury. Neither you nor they, I am satisfied, will ever be able to employ your Alms better, nor direct your Charity to nobler Purposes. As to the Methods of erecting and governing these Charity-Schools, they are laid down with so much Judgment and Exactness in the *Account of Charity-Schools*, that is annually printed at London, and distributed all over the Kingdom, that I shall suggest nothing to you upon that Head, but desire you to consult that *Account*, and seriously to peruse it for your farther Direction.

And since I am upon the Subject of instructing Children, I desire you to signify to all School-Masters within your several Parishes, that they take care to use Prayers in their Schools, Morning and Evening; and that they not only instruct their Scholars in the Church Catechism, but also teach them short Prayers for their private Use, obliging them never to omit repeating them Morning and Evening. And I desire you to inquire frequently, how
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the School-Masters of your several Parishes discharge these above-mentioned Duties ; it being of the greatest Consequence to the Welfare both of the Church and the State, that all Children should be religiously and piously Educated. And therefore I require you from time to time, to signify to me the Names of such School-Masters, as after your repeated Admonitions shall neglect this Duty, as to the afore-said Particulars, that their Licences may be revoked, and that they may be declared for the future incapable of so great a Trust.

A *Third Thing* that I shall recommend to you, as very useful towards Propagating Christian Knowledge, is to endeavour to dispose all Parents that are of Ability in your several Parishes, to supply each of their Children, before they marry, or are otherwise settled in the World, with a small * Library containing Books of Practical Divinity, to the Value of three, four, or five Pounds, fixed in a little Press with Shelves proper for that Purpose. This will make any Portion, that Parents are able to bestow upon their Children, a true Blessing ; and indeed is a very valuable Present, since it tends so directly to provide for the Welfare of their Immortal Souls. And to render this most ef-

* There has been since printed a Sheet of Paper, called, The young Christian's Library ; or a Collection of good and useful Books, proper to be given to young Persons by their Parents, in order to their Christian Education and Improvement, &c. Printed and sold by J. Downing in Bartholomew-Close, near West-Smithfield.

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fectual, they ought to enjoin their Children, at the same time they make them this Present of Books, to read them often and seriously, and to keep them with care and safety during their Lives, and then to leave them in the same good Condition to their Posterity; by which means the Knowledge of Religion may be propagated from Age to Age in all future Generations.

The *Fourth* Thing I shall recommend to you, is, to give notice to all your *Parishioners*, that the *Common-prayer Book* in Welch is lately printed in a small Volume, and sold by *Mr. Whitledge*, Bookseller, in *Ave-Mary-Lane* at London, and by *Mr. Thomas Jones* at *Shrewsbury*; so that all your *Parishioners* may supply themselves therewith. These *Common-prayer Books* are much wanted by the People of my *Diocese*, and I am informed, that they will be universally purchased, especially since they will be sold for about *Eighteen-pence* apiece. And to facilitate this matter, and make it easy to your *Parishioners*, I would advise you to collect Money of them, in order to buy such Quantities as may supply their Occasions; that by this means they may quickly and easily be dispersed through the whole *Diocese*.

I need not suggest to you the Advantages that will arise from your Success in this matter; they appear at first sight, and a little Consideration will make them familiar to you. And that the Poor may be brought to give their Attendance in the House of God, I conceive it

it may be very proper for you, to persuade the Gentlemen, and other Persons of Ability within your several Parishes, who usually on Sundays relieve the Poor at their own Doors, to confine that Charity to such as have that Day been at Church; and if it may be convenient, even to give their Alms at the Church Doors. This Method will in all probability excite the Poor to diligence, in attending the publick Worship of God.

The *Fifth* Thing that I shall recommend to you, and to which I do most earnestly exhort you, is, *that you would endeavour to use your Interest with the Justices of the Peace in the other Counties of my Diocese, to follow the Example of those of Carmarthen.* Where several worthy Justices of the Peace have exerted themselves with great Vigour, to suppress Vice and Immorality; as appears by the under-written Paper, which they subscribed in open Quarter-Sessions, and which afterwards was dispers'd into every Parish of the said County; and which, as I am informed, hath had a wonderful Influence upon the Lives and Manners of the People.

The Making of the best Laws is but of small importance, if no care is taken to put them in Execution; they shew indeed the Wisdom of those that have contrived and enacted them, but they will leave us where they found us, except Magistrates put on Vigour and Resolution, to render them effectual to the Purposes for which they were designed. This Duty

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was urged upon all the Magistrates of the Kingdom, by Her Majesty Herself, upon Her happy Accession to the Throne, as one of Her first Cares for the Welfare of Her People; and indeed, it tendeth so apparently to the Honour of God, as well as to the Good of all Her Majesty's Subjects, that it's no wonder that it should be so particularly the Concern of a Princess, who is distinguish'd by Her Zeal for both.

You may farther strengthen the Example of the Justices of the Peace of *Carmarthen*, with the Practice of several worthy Societies in this Kingdom, who (to their true Honour be it spoken) zealously labour in this good Work of Reformation of Manners. I do, therefore, most heartily recommend them both to their Imitation, and exhort you to solicit their Compliance with this my Recommendation, in regard such extraordinary Success hath attended the Proceedings of the Gentlemen in the County of *Carmarthen*; and that by the Endeavours of the Societies, many thousands of lewd and disorderly Persons have been brought to legal Punishment.

There is one Instance more, of the good Dispositions of the Justices of the Peace of *Carmarthenshire*, which I desire you to lay before the Justices of the Peace of the other Counties of my Diocese; and which I require you to exhort them to imitate; viz. The Method they take, of providing for the spiritual Wants of poor Prisoners in their County-Gaol, by allowing a Salary of five Pounds per *Ann.* to

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a Clergy-man, to read to them divine Service every Lord's Day, and frequently to administer to them the comfortable Sacrament of the Body and Blood of our Lord and Saviour Jesus Christ.

I shall conclude this long Letter, with praying to God, from whom cometh every good and perfect Gift, that he would enable you, by his Grace, to perform what I have recommended to you, as tending very much to the Honour and Service of our great Master; and that he would be pleased to bless your sincere Endeavours with Success: And at the same time, I do assure you that I am,

My dear Brethren,

Your most affectionate Brother,

and Humble Servant,

George St. Davids.

The Paper mentioned to be under-written.

WHereas the Queen has issued forth her several Proclamations, for suppressing Vice and Immorality; wherein she strictly enjoins all Magistrates, to put the Laws impartially in Execution against all Persons that are guilty of profane Cursing and Swearing,
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Prophanation of the Lord's Day, or any other Vice and Immorality. And whereas there has been a general Defect in putting the Laws in Execution against such Offenders, both in *England* and *Wales*, until lately the Magistrates, in pursuance of the said several Proclamations in *England*, have exerted themselves vigorously and impartially on these Occasions, and have given Countenance and Encouragement to those Persons, that gave Informations of the Commission of the said Crimes; Therefore we, whose Names are hereunto subscribed, being Magistrates in the County of *Carmarthen*, do look upon ourselves to be under an indispensable Duty to follow their good Example; and we do hereby unanimously declare, that we will impartially put the Laws in Execution against all such Persons, that shall curse and swear, and profane the Lord's Day, or commit any other Vice or Immorality. And also we declare, that we will give all due Countenance and Encouragement to all such Persons, that shall give us Information of these Crimes, being sensible, that they do the greatest Acts of Charity to the guilty Persons, in endeavouring their Reformation. And we do hereby farther declare and promise voluntarily, in order to silence an Objection usually made, that Magistrates are guilty, and do not pay; that we will pay any Forfeiture we shall incur by the Commission of the said Crimes, being convinced, that the Poor have a Right to it

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by Law, and whosoever detains it, will do an Act of Injustice; therefore no Person must expect Favour or Connivance, since we are so impartial to ourselves. And we do hereby earnestly request the Reverend the Clergy of the several Parishes of this County, to cause this to be written in a fair Hand on Parchment, and afterwards that they cause the Church-Wardens of their several Parishes to fix it on a Board, and frame it in; that it may be kept safe, and hung out at the Church-Door duly every Year three times, *viz.* at *Whitsuntide, Easter and Christmas*, by the Sextons of the several Parishes; and at all times that the Act of Parliament against Cursing and Swearing is read in the Churches, that all Persons may be reminded often of these our Resolutions, and to avoid the Commission of the aforesaid Crimes. Given under our Hands, at open Quarter-Sessions, the sixth Day of *October*, 1708.

*Thomas Powell.
Griffith Lloyd.
William Brigstock.
Thomas Lloyd.
Henry Vaughan.
John Vaughan.*

28 SE60

F I N I S.

BOOKS printed for, and sold by Richard Smith, at Bishop Beveridge's Head in Pater-Noster-Row; where Gentlemen may be supplied with all Modern Books, and Money for any Library or Parcel of Books.

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